

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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Vol. 2.

POETRY.

From Zion's Herald.

See'st thou him? he seems to be
Beaming with immortality;
His looks a heart at ease proclaim;
Say, who is he, and what's his name?

Mark his calm, majestic air,
Shows peace and confidence is there;
Still his manners seem to be
Fraught with deep humility.

In the mild expressive face,
Resignation you can trace;
And still it beams with holy flame;
Say, who is he, and what's his name?

See, as his footsteps onward move,
His thoughts seem fix'd on things above;
And tho' on him the tempest's pour,
He fears them not, nor heeds their roar.

But hark! what is't his steps arrest?
It is the voice of one distress;
He looks from whence the sound may be;
Lo! 'tis his mortal enemy.

To lend relief doth he disdain?
And doth he smile to see his pain?
No; dost thou mark that tearful eye—
That bosom heav'd by sympathy?

Ah, who can see and not admire—
Can see, and not to know desire?
Let not my question be in vain;
Say, canst thou tell me what's his name?

Oh! yes, his name I long have known,
Although he notice seems to shun;
Yet none his placid air can view
But wish to know and love him too.

I've seen him when with blessings crown'd,
When peace and plenty him surround;
Still he doth meek and humble prove,
And all his acts are stamp'd with love.

I've seen him in the adverse hour,
When fierce temptations round him lower,
When grief his open breast assails;
Yet nothing o'er his faith prevails.

And when in prayer his voice ascends,
He prays for foes as well as friends;
And when he acts of mercy does,
His bosom no distinction knows.

If fortune smile, if fortune frown,
If sorrow roll or blessing crown,
His hope, his trust, is still the same,
For know, THE CHRISTIAN is his name. P.

From the Missionary Herald for November.

CHEROKEE MISSION.

BRAINERD

Accession to the Church.

April 6th. Mr Campbell preached in the morning. After sermon, James Harvey Williams, David Carter, and Polly MacPhearson, renewed their confessions of faith, entered into covenant with the church and were admitted to full communion; after which the members of this church, one member from the church at Spring Place, and our visiting brethren, united in the solemn ordinance of the supper. Mr Bingham preached in the afternoon; and after sermon, John Crawfish & Elizabeth Fields were baptized, and a woman called Acha was examined and received as a candidate for baptism.

Further accessions to the Church.

August 3rd. A large congregation for this place assembled in and around our little house of worship. After sermon, by Mr. Butrick, Acha and her six children were baptized. She takes the name of Mary, in addition to her former name. Three of her children are members of the school. Two of these have received the names of Elizabeth Kean and Wheeler Gilbert—John Crawfish and C. A. Hoyt renewed their covenant, and were admitted to communion. Among the communicants were seven Cherokee youths, all able to read the Scriptures, and to declare the gospel to their people in their own tongue.

At the close of the worship in the afternoon, the examination of candidates for baptism was resumed, and the church voted to admit to the ordinance *Kapooty*, (a native of the Sandwich Islands;) *Polly*, a woman whose hair is nearly white with age; *A-mu-roi* (i.e. *Noisy Water*) aged about 30; and *Charles Fields*, whose age is about 22. These three last are from Turnip mountain, the residence of brother S. J. Mills. The mother of Charles is baptized, and would probably have been now admitted to the church, could she have been present.

CARMEL.

The name of Carmel is now given to the place which has been heretofore called Taloney. This place, as our readers were informed in our number for April, has been visited during the past year, by the special influences of the Holy Spirit. A church was organized here, early in the spring, when six Cherokees were admitted to Christian fellowship, and with their households 21 in number, received the ordinance of baptism. The scene was witnessed by a numerous collection of people from different parts of the nation, and excited great interest. "During the whole transaction of that day," says Mr Hall, "I never saw more order in any congregation at the north."

NEW STATIONS.

Since the commencement of the present year, three new stations have been commenced. One of these was formed at *Willstown*, by the Rev. William Chamberlain. Another is at *Turnip Mountain*, in the neighbourhood where S. J. Mills, of whom we have made frequent mention had been endeavoring for more than a year, and with some success, to teach the people the way of salvation. This station was formed by Mr John C. Ellsworth. The third is at *High Tower*, and was formed by Mr Isaac Proctor. At each of these places schools have been commenced, in compliance with the earnest request of the people, and under favorable circumstances.

Interesting interview with Christian Wyandott.

In the Methodist Magazine for November is a letter from G. R. Jones, containing the following interesting account of an interview with the Wyandott Indians, who have recently been converted to Christianity.

"At our late Ohio Annual Conference, held in Urbana, there were several of the red and one or two of the coloured brethren present, from the Wyandott Mission at Upper Sandusky. Several interviews took place between our General Superintendents and them, during the sitting of the Conference, at Bishop M'Kendree's room, at one of which I was present part of the time.

A few friends were invited to be present at the interview. As eating together has been a token of hospitality and friendship among most nations, a cup of tea was prepared by the family, and at a suitable time they were waited on with it. Bishop M'Kendree was waited on first. The sagacity of the red brethren was quite observable, they kept their eye on him and conformed in every particular. Jonathan, a man of colour, (who has served the Mission from the beginning as an interpreter, and who while engaged in this work, became convinced of sin, and happily converted to God,) was one of the company; he modestly declined partaking with them, but being pressing solicited by Bishop M'Kendree, yielded. After the repast was over, the red brethren joined in singing several hymns in their own tongue, during which a number in the house, within hearing, crowded into the room, until there might have been as many as forty present—Mononque (a chief) rose and approaching Bishop M'Kendree, respectfully held out the hand of friendship, which was cordially received, and a warm embrace took place; this appears to have taken of all restraint. Between the logs, (another chief,) followed his example, and they proceeded round to all in the room, while sighs and tears witnessed the feelings of most who were present; but they were sighs of gratitude and astonishment, and tears of joy. The spirit

of harmony and christian love appeared to fill the room. I have witnessed few scenes which carried stronger conviction to my heart of the truth and excellency of the religion of the meek and humble Jesus. I was ready to cry out and say, "What hath the Lord wrought?"

A worthy gentleman, high in office and respectability, had received an invitation, and was present at the interview. It seems he had imbibed an opinion, which is perhaps prevalent among politicians, that it is impracticable to christianize the aborigines of our country. He was placed in a part of the room farthest from the door. When the chiefs approached him, all his unbelief appears to have given way, his arms were open to give the friendly embrace, while the flowing tear bore witness to a reciprocity of feeling. He was heard to exclaim a day or two afterwards, "I am fully converted." At the close of the singing by the red brethren, Bishop Roberts made a few appropriate remarks, and we all joined him in singing; at the close of which, from the fulness of his heart, he offered up a fervent prayer. We again joined in singing, and one of the chiefs (Between the logs) being called on, prayed in a very feeling manner, while every heart appeared to respond the hearty Amen!

From the London Baptist Magazine for October.

THE LATE REV WM WARD

Mr. Ward had a pastor's heart. His kind affability and warm affection endeared him to all the junior, as well as the senior missionaries—the native converts—the inquirers—the missionaries of other societies—and to christians of all countries, and of all denominations. It will require a volume of considerable size, (which we hope is in forwardness,) to do justice to his labours, which were so diversified, so ardent, and so abundant.

Mr Ward's recent visit to this country, reminded us of the "angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth." Wales, Scotland, and Ireland, as well as England, heard his animating appeals. He crossed the Atlantic, and made an extensive tour to North America. He travelled to Holland also, with the same object always in his heart—always in his mouth. That journey must have included we apprehend, no less than 50,000 miles.

The following account of Mr. Ward's last moments is from the Calcutta Asiatic Observer:

On the Sabbath preceding his death, he was engaged in the performance of his ministerial duties at Calcutta, and preached in the evening there, from "Lead us not into temptation" in so searching a manner as to attract peculiar notice. He also attended the Monthly Prayer-Meeting held on Monday evening at the Lall Bazar chapel, after having spent the day in visiting for the last time, the flock he so much loved. Tuesday morning, March 4th, he returned to Serampore in the boat with Mrs. Marshman. On the way he read to her a number of extracts from Brainerd, making such remarks occasionally as sufficiently evidenced the state of his mind. He appeared in good health the whole of that day, as well as on Wednesday, when in the evening he preached in the Mission Chapel at Serampore, the weekly lecture, intended chiefly for the youth there for education, from Mark. xvi. 6. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." No one suspected that this was the last message he had to deliver in his Great Master's name; but the close and poignant manner in which he addressed them, seemed to excite unusual attention. It was particularly recollected that in the course of his sermon, while exhibiting Christ as the only Saviour, he repeated the following verse:

The best obedience of my hands
Dares not appear before thy throne;
But faith can answer thy commands,
By pleading what my Lord has done—

and to impress it more firmly on his audience, he repeated the verse a second

time. The earnest affection with which he prayed for the salvation of his own children in his last prayer, was particularly remarked. About 5 o'clock on the morning of Thursday, he felt himself affected with a bowel complaint, which caused him to return to his bed for an hour, instead of riding out according to his custom. He went into the printing office at about 10 o'clock, and among various letters on business, wrote to the Missionaries at Cuttack; the following extract from which was sent to his afflicted family in a letter from Mrs. Peggs, dated 14th March, the day after they had received the melancholy tidings of his removal. "In his last note to us, dated March 6th, he says, 'How do you feel in your desires after the Holy Spirit? We can have no hope of success but as we are brought to a believing dependence upon his influences, and an earnest solicitude to obtain them. O how I should like to be among you, though only one hour, to sing a hymn with my dear sisters and brethren Peggs at Bampton. What hymn should we choose, Jesus with all thy saints above?' or, 'Jesus, I love thy charming name?' Mr. P. adds, 'We see by this note, what a happy frame of mind he was in just before he was taken ill.' He had indeed been really ill of the Cholera many hours before he wrote the note, although he was scarcely aware of it. Mr. Ward continued in his labours in the printing office till past 12. After this he began a letter to the Rotterdam Bible Society, which was found unfinished on his desk, after his death from which it appears that before he had finished the second line, he had been constrained to desist, and retire to his own room. During the rest of the day and the succeeding night, he felt inclined to doze, and sometimes considerable hopes were entertained of his recovery; but on Friday at 12 o'clock his pulse declined so as to take away all hope, and about 5 o'clock in the afternoon he ceased to breathe, in so imperceptible a manner that for some moments, his afflicted brethren and sisters, assembled around him, scarcely aware that his happy spirit had left its tenement of clay. Thus in the 51st year of his age, and the 24th of his missionary labours at Serampore, departed one of the most faithful, disinterested, and arduous labourers in the vineyard of his glorious Redeemer, that India had ever seen. To enlarge on his character would be quite superfluous; it is too well known to those who enjoyed the happiness of his acquaintance, for words to add any thing to the impression it has left on the mind. Numerous friends from Serampore, Barrackpore, and Calcutta, attended the funeral, which took place on Saturday evening. Dr. Carey addressed the congregation at the grave, and Dr. Marshman concluded in prayer.

The next Lord's day week, the 16th of March, Dr. Carey preached a funeral sermon at the Lall Bazar Chapel. The place was crowded to excess, which amply testified that "the memory of the just is blessed," the text chosen by the venerable preacher. On Wednesday evening, the 19th, Dr. Marshman preached a funeral sermon in the Mission Chapel, Serampore, which was numerously attended; and on the Lord's day following, Dr. M. preached a funeral sermon also at the Union Chapel: and we understand that this sermon, with some particulars respecting the deceased, will be shortly published.

ANECDOTE.—A Christian, anxious for his own salvation, and much divided between hope and fear relative to his own state, and who had prayed much upon the subject;—remarked, how happy he should be, if he could get his interesting question decided. The thought forcibly struck his mind; well, if you should get the question decided, how then would you conduct? Oh, I would persevere, and do all the good in my power! The admonition rejoined, Go on then, and conduct now, as you think in that case you would do; and leave the state of your soul with God. This thought settled his mind, and he immediately set himself to learn his duty, and diligently to perform it; leaving it with God to save or cast him off, as he might see fit.

*Extracts from the Nineteenth Report of the
British and Foreign Bible Society.*

(Continued from Page 346.)

Recent accounts from the East, communicate the gratifying intelligence that the Calcutta committee have resolved to print, without delay, 4,000 copies of the Gospels and Acts, and 1,000 of the whole New Testament in Bengalee; 2,000 of the Gospels and Acts, and 500 of the whole New Testament in Persian; 2,000 Gospels and Acts in the Arabic, 500 New Testaments in the same language.

The actual number of copies of the Scriptures distributed by the Calcutta Society, during its eleventh year, amounted to more than 12,000, of which 4,000 were of Bibles and Testaments, in about twenty Asiatic languages; besides upwards of 900 copies of the English, French, Spanish, Portuguese, Dutch, German, Danish, and Greek versions. The income of this Institution, amounted last year to 11,200 rupees, about 1,400*l*.

That the translators at Serampore have pursued their important task with unremitting perseverance, will appear from a brief statement of the progress of their various works. Of the twenty-six versions of the Scriptures, in as many different languages and dialects, undertaken by that learned body, thirteen have been already carried through the press; eight are more than half printed; two are printed as far as the third Gospel, and in another the Gospel of St. Matthew is nearly finished. In aid of these efforts, your committee have voted two grants, one of 2,000*l*, and another of 3,000*l* in the course of last year.

The tenth report of the Colombo Auxiliary affords gratifying information respecting the progress made in the translation and printing of the Cingalese Bible.

During the year upwards of 1300 Bibles, Testaments, Psalters, and integral parts of the New Testament, have been issued in the English, Portuguese, Cingalese, Malay, Hindoostanee, Arabic, and Tamil languages.

By the departure of the late lieutenant governor, Sir Edward Barnes, the Colombo committee lost another zealous and active president, who deeply sensible of the importance of the Cingalese Bible, had relieved the society, during the pressure of recent difficulties, by a loan from the public treasury of 2000 rix-dollars. His place has been filled by the governor, His Excellency Sir Edward Paget, one of whose first measures was the communication "of his Britannic majesty's most gracious command not to receive payment from the Colombo Auxiliary Bible Society of the above mentioned loan."

At the two principal stations, occupied by auxiliaries of your Society, on the continent of Africa, no opportunities for distributing the Scriptures have been neglected by your zealous associations.

At Buenos Ayres a small auxiliary Society has been instituted, which has made a remittance, consisting of contributions and receipts by sale of the Scriptures, amounting to 4*l* 9*s* 6*d*.

From the Brazils, Chili, Peru, the Caraccas, and Honduras, to which countries supplies of the Scriptures had been transmitted, the most gratifying communications have been received. The following is an extract of a letter from a correspondent at Bona Vista, who had distributed copies of the Scriptures among the poor labourers in the Salt works in the vicinity of that place. "I was highly gratified, (said he) next day to see these poor people seated on the sand at noon, when resting in the shade from the heat of the sun; and one of them reading most devoutly to about twenty who surrounded him."

At Pernambuco a number of Portuguese Bibles, which had been admitted duty free into that port by permission of the government were distributed "to crowds of applicants." To this station 2,000 Bibles and 1,500 New Testaments have been subsequently transmitted.

At Lima, 500 Spanish Bibles and as many New Testaments were sold in two days; and your correspondent states, that had their number amounted to 5,000, they would have been disposed of, so eager was the demand for them. To this station also, fresh supplies of the New Testament have been despatched.

On two estates in the Island of Leguan, the plan of appointing catechists for the purpose of reading the scriptures to the negroes at weekly meetings, has been adopted, and the benefit resulting from it on one of them, is thus described by a correspondent: "A manager of one of these estates informed me that the negroes do three times the work they formerly did, and are quite cheerful and happy. I was first requested to visit the estate, by the

proprietor, on account of the prevalence of *obeah* or witchcraft; which rendered the negroes wretched, and had been the death of some, from its miserable influence upon their minds. But the truths of the Bible banished this from the estate; and I will venture to say, that while the Bible remains in their hands, and the love of it in their hearts, no *obeah* will be found among them."

The number of copies of the Scriptures issued from your depository, during the year ending March 31, 1823, has been 123,127 Bibles and 136,723 Testaments; which, together with those issued at the expense of the Society, from foreign presses, since the commencement of the institution, amount to three millions, eight hundred and seventy five thousand, four hundred and seventy four copies of the Holy Scriptures.

"How beautiful upon the mountains are the feet of him that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

Among the happy results of our arduous, and continually increasing labours may be enumerated—the establishment of seven hundred Auxiliaries and Branch Societies, and a thousand Bible Associations within the British Dominions, and of eight hundred similar institutions in foreign countries; the expenditure on the sacred object common to them all, of nine hundred thousand pounds; the dispersion of four millions of Bibles and Testaments; the aid afforded or promised to the printing of the entire Scriptures or integral parts of them in a hundred and thirty-nine languages and dialects, in eighty-eight of which no part of the Scriptures had been printed previously to the formation of the society; the spiritual instruction, comfort, and benefit, thus offered to an unknown multitude of accountable and immortal fellow creatures; the harmony of feeling, without compromise of principle thus diffused through all religious denominations; and the exhibition of a glorious example of zeal and love imitated as well as admired in every quarter of the globe.

Is it not desirable, that such an institution should be universally known, appreciated, and befriended; and especially, that all the inhabitants of the land in which it originated should be enabled, and, if needful, solicited, to avail themselves of its unpeakable advantages?

In order to make a nearer approach to the accomplishment of this object than ever can be made by the utmost efforts of AUXILIARY AND BRANCH SOCIETIES; THE PARENT INSTITUTION recommends the forming wherever practicable, of LADIES' BIBLE ASSOCIATIONS, by means of which ten thousand British Females have already circulated the pages of revelation among myriads who were destitute of them till these unexpected, but kind and welcome visitors put them into their hands. It is gratifying to add in reference to an immense majority of these cases, that the Bibles and Testaments so distributed, have either at cost or reduced prices, been paid for. From this circumstance the ladies have derived from an indiscriminate gratuitous distribution, that the sacred volume was esteemed and desired; and a far more satisfactory pledge, that it will be both carefully preserved & diligently perused.

EDUCATION SOCIETY.

We have been favoured with the "Eighth Annual Report of the Directors of the American Education Society." It contains a variety of interesting facts, and presents on the whole, a cheering view of the advance of the cause of Education. After several introductory remarks, the Directors say:

"There is cause of solicitude, in respect to our funds. Some of the most important auxiliaries have greatly fallen off in their contributions the last year. Not long since, more than three thousand dollars were due for arrearages, on annual subscriptions; and the receipts of seven months of the last year were more than three thousand five hundred dollars less, than the receipts of the same seven months of the year before; and more than six thousand dollars less, than the receipts of the same months in 1819. At the same time, this statement, which has already been exhibited in several of the religious papers, has not produced the effect, which it was fondly hoped it would.

The Report proceeds to consider the destitute condition of various parts of our country, in reference to religious instruction. The view is an appalling one; but the Directors say:

Amidst all our solicitude, we find in the events of the present day, peculiar reasons

for encouragement. There are more than forty periodical religious publications in the United States, and not less than fifty thousand copies of them circulated weekly, which are read by at least one hundred thousand persons. Those papers receive and republish our reports and communications, and thus afford a medium, through which we can address tens of thousands, weekly, in favour of our object. In looking over the files of some of those, most extensively circulated, scarcely a paper is found which does not contain something on the subject.

We are encouraged by the late liberal benefactions to this and kindred objects. Within the last eighteen months, a gentleman in Norwich, Vermont, gave \$1000 to the Union Education Society. A few individuals in Hanover and the vicinity, have subscribed five thousand dollars to assist indigent Students in Dartmouth College. A member of the Norfolk county Auxiliary Education Society, gave \$1000. Four friends of the Society in Monson, Mass. subscribed \$3500 to the Monson fund for the support of Beneficiaries of the American Education Society in Monson Academy. Rev. Zephaniah Swift Moore, bequeathed three-fifths of his estate, amounting to \$7000 to the Amherst Collegiate Charity Institution. Mr. Johnson, of Pelham, bequeathed \$5000 to the same object, and a subscription of \$30,000 for the same has been obtained. A gentleman in New York has founded a Professorship in Auburn Theological Seminary. The bequest of Mr. Sherard, of New-York, to the General Theological Seminary of the Episcopal Church, amount to \$57,000. The bequests of Deacon John Withington, of New-York, were \$10,000 to the American Bible Society, \$10,000 to the Baptist Convention, and \$5000 to the Columbian College, D.C. A subscription of \$26,000 has been raised for the Theological Seminary at Brunswick, New-Jersey. Another of \$10,000 for the Episcopal Theological Seminary, and others of nearly \$5000 to the Theological Seminary at Hampden-Sidney College, Virginia. Mr. John Oliver, of Baltimore, bequeathed \$20,000 for the education of poor children, under the care of the Hibernian Society in that city, and the Kidd fund in Ohio already gives instruction to 400 poor children. Mr. William Scott, of Elizabethtown, New-Jersey, has endowed a Scholarship in the Theological Seminary at Princeton, and William Walker, Esq. of Putnam county, Georgia, another in the Columbian College each by the gift of \$2500. Making a sum total of monies given and bequeathed within the last eighteen months, principally for the purpose of educating pious young men for the Ministry, of two hundred and twenty-one thousand five hundred dollars. These benefactions, which are on the whole visibly increasing from year to year, evince a deep conviction in the public mind, of the vast importance of these various objects of Christian benevolence, and a full determination to make all the exertions necessary to promote them.

We are encouraged by learning the number of students in this country, who have been received and assisted by Education Societies.

Main Branch of American Education Society 13; Union Education Society, New Hampshire and Vermont 14; North-west Branch of American Education Society 42; Massachusetts Benevolent Education Society 14; Massachusetts Baptist Education Society 15; Worcester and Hampshire County Education Societies, unknown; Connecticut Education Society, more than 40; Presbyterian Education Society, New-York 102; Baptist Education Society, New-York 32; Philadelphia Education Society 35; American Education Society, 414, fifty-eight having been received the last year. Whole number seven hundred and twenty one.

All the societies above mentioned, with two exceptions, were formed since the American Education Society, and all acknowledge the encouragement which they receive from our example and documents.

We are encouraged by the good conduct of our Beneficiaries, to hope that we are educating those, who will be eminently useful in the church. The evidence of their worth is derived from the certificates of their instructors, and from their quarterly returns. This testimony relates to their diligence and progress in study; their standing as scholars and Christians; their economy and personal exertions.

We are encouraged, also, by the state of the Institutions where they are pursuing their studies. Nearly all the Colleges in

New-England and New-York, within a few years, have been unusually blest with the refreshing influences of the Holy Spirit. Since 1820, one hundred and seventy students in these Colleges, have given satisfactory evidences of conversion.

We notice with pleasure also the various benevolent and religious associations, in the Colleges, favourable to the formation of a valuable character in the students. In almost every College there is a Theological Society; a Society of Inquiry concerning Missions; and on Sabbath morning a concert of prayer for the Literary Institutions of our country. Besides this, many of the students are engaged as teachers in Sabbath Schools. All these things are calculated to form young men for usefulness, in this age of action.

We are encouraged by the facilities afforded at these Colleges, to indigent young men, to obtain an education. Ten classical libraries, at least, have been formed in the Colleges, for indigent students. The price of board is reduced, at some of the New-England Colleges, to one dollar and one dollar twenty-five cents per week. Tuition is paid from the College funds for indigent students, at Bowdoin, Amherst, Williams and Union Colleges. Great assistance in clothing and furniture for rooms is rendered by female benevolent associations, in Williamstown, Amherst, and New-Haven; and the students generally, are permitted to teach school some weeks in the winter, to procure the means of assisting themselves.

We are encouraged by the favourable change, which the Colleges have already undergone, partly through the influence of Education Societies. In fifty years previous to 1810, less than one fifth of the whole number of students graduated in the United States became ministers. During the last two years, more than one third of the whole number graduated, are hopefully pious.

We are encouraged by the increasing interest and spirit of prayer among Christians, in behalf of our Literary Institutions. The 27th day of February last was extensively observed, with deep interest, as a day of fasting and prayer for this object; and many recollect it, as one of the happiest days in their lives; having received into their own bosoms, at the time, those spiritual blessings, which they implored for others. The Colleges, with few exceptions, observed the day, and it was a day to some of them, long to be remembered. Generally, where it was not followed by all the influences of the Spirit, which might have been desired; it was followed by unusual seriousness and self-examination and prayer in the College churches. May it not be found expedient, that a day of fasting and prayer be annually observed by the American churches for our literary institutions.

We are encouraged by the reflection, that through the influence of revivals and Education Societies, at least three hundred and fifty pious young men in our Theological Seminaries; seven hundred and eight in our Colleges; and more than two hundred in our Academies; amounting to twelve hundred and fifty-eight, are pursuing their studies, who will probably become ministers of the gospel;—which is a greater number than were educated for the ministry in thirty years previous to 1810.

[Star.]

THE SABBATH.

Said a gentleman, addressing his friend, while on their way to the house of worship, on a Sabbath Day, "The Sabbath what an excellent institution! But for this, we should forget our God. Our ships, our houses, our lands, our money, would absorb all our affections." He spoke from his heart. He was wealthy—yet, the unsearchable riches of Christ—treasure laid up in heaven, were better to him, than thousands of gold and silver; he had chosen Christ for his portion both in the present and future world. Happy, were all the rich of his opinion concerning the Sabbath, and did they occupy their seats in the house of God with his exemplary regularity. Happier, had they all made the same wise choice of a Saviour. Happy, too, if the poor, and all ranks of society, properly esteemed the Sabbath, and had sought for and obtained incorruptible inheritance. But alas! how many in the land of Sabbaths, are without Christ, and profane the day, which is sanctified by the Lord himself. Many on that day, absent themselves from the christian temple, and, as though God could be mocked, assemble at the brothel, the tippling tavern, the billiard room, and other resorts of

vice. Others, more decent, though they refrain from this, are found in their shops, ware houses, counting-houses and fields, pursuing their secular business of every kind, as if six days, out of seven, were not sufficient for all the purposes of labour. How bitterly would they complain, had they some Egyptian task master to compel them to work the seventh. Others, again, lounge away their time at home. Some shadow of apology might be offered for these, did they read their bible: but to this, they prefer trifles, light as air; the novelist furnishes them their Sunday fare. Reader! "remember the Sabbath Day to keep it holy." God spake this amidst the tempest of Sinai. He repeats it in every returning Sabbath. The whole christian world echo the sound. But hark! a voice from the islands of the sea—it comes brought with the same command—"he that hath ears to hear, let him hear." The New-York Observer informs us on the authority of a letter from Ellis, a missionary at the Sandwich Islands, to his friends in England, that at Oahu, "every Saturday night, the King's Prime Minister sends round the crier, to proclaim in every part of the village, that the morrow is the sacred day, that they must not plant their gardens, build houses, make canoes, beat cloth, sell sandal-wood, shoot birds, or follow any of their games or plays, but must go to the place of worship, and hear the word of God." This is not an arbitrary edict of the King to constrain his subjects, but it merely signifies his pleasure. All the chiefs, and many of the people obey it, R. Intel.

*The principle settlement of the Sandwich Islands, and residence of the King, who has assumed the name of Tamehama II.

ABBE DUBOIS.

The London Evangelical Magazine, for October, contains a Review of the recent work of the Abbe Dubois, relative to the state of Christianity in India. The Reviewers say:

The argument of this work lies in a small compass; it is shortly this: 1st. "I, the Abbe Dubois, have been several years trying to convert the Hindoos, and have never made one true convert; and therefore no one else can." This is arrogant enough; but the fact is readily admitted: preachers cannot convert their hearers. Again, 2dly, The Jesuits have been trying for several centuries, and never made one true convert, and therefore—but here the premises are disputed, the Jesuits themselves will not admit this—at least generally, and therefore the conclusion fails. But did the learned Abbe never read in the New Testament—"With men this is impossible; but with God all things are possible?" or in the Old Testament—"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts?"

The Abbe is well known to be a bold and dashing writer—a man that will not be stumbled by facts any more than arguments—He goes on to assume that neither the Baptists, nor any other Protestant missionaries, ever made a single convert among the Hindoos: so far indeed is admitted—they never pretended to make converts; but that God has made many by their agency, comes as near demonstration as the case will admit, and ought not to be contradicted by any who cannot search the heart.

Our readers, however, are in possession of facts that fully contradict the Abbe's assertion, and they well know, that not only several Brahmans have been converted to God, but that they have proved the happy instruments of converting many of their countrymen. We could readily produce a list of converts who have given as satisfactory evidence of becoming "new creatures in Christ Jesus," as any of our fellow Christians in Britain. Our readers will probably see more on the subject hereafter, from the pens of those faithful missionaries, who know that they have not "laboured in vain, nor spent their strength for naught." Suffice it for the present to quote an author whose testimony deserves far more credit than that of M. Dubois, who only attempts to prove a negative, while this gentleman speaks of facts within his own knowledge. "More than a thousand persons (in India) have been initiated into a Christian profession by baptism, and more than six hundred of these were formerly idolaters or Mahometans. About fifty of these Asiatics and heathen converts are employed in superintending stations, or are assistants to the missionaries in itinerating. The gifts of some of the native helpers are very respectable; they preach with great fluency, and

their labours have greatly succeeded; several large societies have been gathered wholly by their means" [Star.

From the Religious Intelligencer.

JUVENILE EXPOSITOR—No. VII

And the door was shut—Matt. xxv. 10.

Another instance of the power with which this text was attended. I witnessed when young. Being in company with a number of persons who were seriously disposed, one of them drew from his pocket a small package of tickets or cards of paper, with a text of Scripture on one side and a verse of poetry on the other, and proposed that each person present should take one. They did so. When a young man present took one, and the instant he read it, I observed a change in his countenance. It was this text, "And the door was shut." A sudden tremor seized his frame, and the paleness of his countenance manifested the terror of his mind. It became the powerful instrument of stimulating him to flee from the wrath to come. He sought and obtained the love of his Saviour, in which he is happily living at the present day. Thus may we all press into the kingdom of heaven before the "door is shut."

No XXIII.

The words of the wise are as goads, and nails fastened by the master of assemblies—Eccles. xii. 11.

Mr. W. was going to divine worship on Lord's day evening, and was overtaken by several thoughtless young men who were rambling about for amusement: a practice too common on this blessed day. One of them said to the other, where are you going? He replied, looking forward to the man just before them, I'll follow that fellow for he knows the road to every place. Mr. B. turning round said, "It is well if he knows the road to heaven." The young men passed on and nothing more was said; nor did Mr. B. hear of the effect of his words for several years, when at a meeting about ten miles from home one evening, he met with the man of whom it was said, "that fellow knows the road to every place." The man came up to him and related the long forgotten circumstance, and told him his words made a deep impression on his mind. "I thought," said he, "have I lived so long, and do not know the way to heaven? This led me to inquire, and blessed be God, I have found the way to the joy of my soul, and I trust, through grace, to arrive at heaven." This word being seasonably and suitably spoken, was a nail in a sure place, and was fastened by the master of assemblies. Were people to live piously, their minds would be fruitful, and they would not lack a fit word to speak on any occurrence which might occur. That we may always be ready to every good word as well as work, we must be familiar with the Holy Scriptures, live under a sense of the fear, and in the love of God; then from the abundance of the heart the mouth will speak.

JUVENILE WITNESS.

Out of the mouths of babes and sucklings hast perfected praise—MATT. xx. 16.

At Cæsarea, in Cappadocia, (in the third century) a child named Cyril, showed uncommon fortitude. He called on the name of Jesus Christ continually: nor could threats or blows prevent him from openly avowing christianity. Several children of the same age, persecuted him; and his own father, with the applause of many persons for his zeal in support of paganism, drove him out of his house. The judge ordered him to be brought before him, and said, "My child, I will pardon your faults, and your father shall receive you again. It is in your power to enjoy your father's estate, provided you are wise and take care of your own interest." "I rejoice to bear your reproaches," replied the child: "God will receive me. I am not sorry that I am expelled out of our house. I shall have a better mansion. I fear not death, because it will introduce me into a better life." Divine grace having enabled him to witness this good confession, he was ordered to be bound, and led as it were to execution. The judge had given secret order to bring him back again, hoping that the sight of the fire might overcome his resolution. Cyril remained inflexible. The humanity of the judge induced him still to continue his remonstrances. "Your fire and your sword," says the young martyr, "are insignificant. I go to a better house! I go to more excellent riches!—Despatch me presently that I may enjoy them!" The spectators

wept through compassion. "You should rather rejoice," says he, "in conducting me to punishment! You know not what a city I am going to inhabit, nor what is my hope!" Thus he went to his death, and was the admiration of the whole city.—Milner's Church History.

BIBLE NEGLECTED.

Some gentleman of a Bible Association lately calling upon an old woman to see if she had a Bible, were severely reproved by a spirited reply, "Do you think, gentlemen, that I am a heathen, that you should ask me such a question?" Then addressing a little girl, she said, "Run and fetch the Bible out of my drawer, that I may show it to the gentlemen." The gentlemen declined giving her the trouble, but she insisted upon giving them ocular demonstration that she was no heathen. Accordingly the bible was brought, nicely covered; and on opening it she exclaimed, "Well how glad I am that you have come; here are my spectacles, that I have been looking for these three years, and didn't know where to find 'em."—Carlisle Journal.

PEACE SOCIETIES.

"Since the establishment of the New-York Peace Society in 1816, the number of similar institutions in the United States has increased to thirty-six, while those in Great Britain, including the Auxiliaries of the London Peace Society amount to forty. All these Societies are employing their funds and their efforts in diffusing publications calculated to enlighten the public mind in regard to the evils of war, and its inconsistency with the Christian religion, as well as to inculcate the duty and exhibit the blessings of "peace on earth, and good will towards men." The object of these associations is one which claims the attention and co-operation of all Christians. The friends of peace have no other aim or higher ambition than to be followers of Him "who came not to destroy men's lives but to save them."—N. Y. Observer.

A Strange Story.

Eusebius, in his ecclesiastical history, tells a strange story of a certain learned and subtle Philosopher, who, being an extreme adversary to Christ and his doctrine, could by no kind of learning be converted to the faith; but was able to withstand all the arguments that could be brought against him with little or no labour.

At length there started up a poor simple man of small wit and less knowledge, one that was reputed among the learned as an idiot: and he in God's name would needs take in hand to dispute with this proud Philosopher. The Bishops and other learned men standing by were marvelously abashed at the matter, thinking that by his doings they should be all confounded and put to open shame.—He notwithstanding goeth on, and beginning in the name of the Lord Jesus Christ, brought the Philosopher to such a point in the end, contrary to all expectation, that he could not choose but acknowledge the power of God in his words, and to give place to the truth. Was not this a miraculous work, that one simple soul should do that which many bishops of great knowledge and understanding were never able to bring to pass! The secret lies here: The bishops depended on human learning entirely; the poor man depended on God, and spoke from experience. Wesleyan Repos.

INTEMPERANCE.

At the last fall term of the Superior Court for Stokes county, the Grand Jury found true bills of indictment against nine persons for habitual drunkenness! This looks like "taking the bull by the horns." Various have been the speculative plans of individual moralists, and philanthropic associations, to break the power of that great mother of vice and immorality, drunkenness, and to bring back her deluded votaries to a proper sense of their condition as rational beings and moral agents; but no one measure we have yet heard of, seems so well calculated to arrest the spread of this besetting moral evil of our country, as the plan hit upon in Stokes county. The Grand Jurors of Stokes deserve to be held in perpetual remembrance by their fellow-citizens for this act of independence, of fearless integrity, and faithful discharge of their duty. They have set a noble example to other counties. If neither tears, entreaties, threats, nor persuasive language will do, let the proper authority try "what virtue there is in" the LAW.—[W. Car.

PALESTINE.

LETTER FROM MR. WAY.

The London Jewish Expositor, for Oct. contains a letter from the Rev. Lewis Way, dated off Sidon in Syria, June 10, 1828. Many of our readers are probably already acquainted with the fact, that Mr. Way, who took such a deep interest in the cause of the Jews, while he remained in Great Britain, has determined to take up his residence in Palestine, as the most effectual method of accomplishing the object he has in view. From his letter it appears, that he has arrived at the place of his destination, and is preparing to pursue his great work on a regular and systematic plan. The following extracts will be found interesting to our readers.

Tyre.—"By a mistake of the Captain of the Hebe, we found ourselves in the harbour of Tyre, instead of that of Sidon, and there we first set foot on holy ground. Thus we saw the first literal fulfilment of prophecy in the minute and accurate forecast of Ezekiel xxxvi, which at this moment, affords a correct delineation of the spot on which I cast my eager and enquiring eye.—They shall destroy the walls of Tyrus and break down the towers; I will also scrape her dust from her and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea." And again, xxxi. 14. "I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more. So true is this, that though this town is the seat of an Archbishop, no attempt is made to repair, much less to rebuild it: two or three miserable broken barns, occupy the place of the ivory galleries and purple sails of the mart of nations. Where the Peacocks, and the gold of Ophir were landed: where the temple timber from Lebanon was embarked, all I could find to purchase was a water pitcher of the rudest form. The Arabs stared at a merchant vessel and a few Europeans, as the savages of Otaheite gaped after Captain Cook, and the Endeavour, at its first appearance. The whole place and promontory look as if a trifling swell from the north would finally accomplish the whole prediction as recorded, Ezek. xxviii. 19."

Sidon.—"Better is the hope of Sidon, see xxxviii. 23. That city is yet a town of some commerce; there is yet a synagogue and some respectable Jews there. I sat on a Sabbath evening with sixteen in the Rabbi's house speaking of the things pertaining to the kingdom of God.—There was a Jerusalem Jew present, who said I was right as to the future glory of Jerusalem, and promised, when I came to the Holy City, to make me known to many Jews who are waiting for the consolation of Israel.

"In the fifteen days in which I have occasionally visited the shore, I heard of nothing but the Hakem, and the Incardi, and the Messiah, by which names Ottomans and Maronites, and descendants of Abraham, mean what we call the 'King of Glory,' whom they expect this year to appear, at least to the wise and waiting, and are preparing for his triumphant entry into his own land. They expect more earthquakes and much famine to purge it, and many adversaries from the north; but I have reason to think there is as much expectation of a Great Deliverer as there was when the Magi came from the east of old. They are wondering who those can be who are come in a merchant ship without merchandize, and they looked with inquiring wonder at the boxes of many sizes now safely deposited in the Khan, little thinking that they contain that merchandize which is better than silver or perishing gold."

When Mr. Way landed, he was invited to the house of Lady Hester Stanhope, well known as the niece of a departed premier in England; a lady of no ordinary talent, and enterprize, who has lived ten years in the country, and means never to quit it. Mr. Way says.

"She has opened her house to me, and I am going to repose under her roof, till I can occupy a place she has taken for me on the top of Lebanon, where we shall employ the summer in preparing for the future, by the study of the language, and the formation of habits necessary to an Arab life.—The place is eminently suited to the reception of missionaries on their arrival, to learn Arabic, Syriac, and other things equally necessary for a regular plan of Christian enterprize in this unknown and interesting region.

"My beard is growing fast, literal y my beard. I wear the dress I bought in Crimea, four years since; and on my Arab mare, a perfect and safe creature, Lady H. has given me, I already traverse the

craggy rocks with as much ease as I used to descend the Devon hills; and the sight of a Bedonin troop of the family of Hagar, is to me more cheering than the train of the javelin men, who ushered the judges into the circuit towns—I read the truth of God's word in all around me; I see the record of the past and the promise of the future, and in all behold the blessing struggling to overcome the curse, as at last it will.—But Satan is keeping his hold, and raging for a known season.

"It is remarkable, that the phenomena of demoniacal possession and influence, are as much the subject of observation in these parts now as at the first advent. False Christs are appearing and deceiving many."

MARINER'S CAUSE.

LIVERPOOL SEAMEN'S FRIEND SOCIETY
AND BETHEL UNION.

In the Liverpool Courier of Oct. first, we find a long account of the second Annual Meeting of this Society, which was held on the Wednesday preceding and so numerous attended that many persons could not gain admittance to the room.—After the reading of the Report by the Rev. R. Phillips, one of the Secretaries, the Rev. G. G. Smith, whose name is familiar to every one that has attended to the spiritual interests of seamen, spoke at length.

Congratulating the assembly on the progress and prospects of the Society, he said (pointing to the words, "England expects every man to do his duty," which were painted on two small flags, on the right and left of the orchestra,) when that signal was first hoisted on the British navy, it was at the top-gallant royal mast head of the Victory; and he was disposed to imagine himself on board the Victory at that moment: for the Bethel Union had gained a victory greater than even that which Lord Nelson gained at Trafalgar:—a victory over sin, death and hell, by Jesus Christ.—He was impressed with the conviction, that the cause which this and similar institutions were carrying on was the greatest and most extensive, and the most successful in the world. It stood connected with every other cause which had a bearing on the glory of God, and the salvation of immortal souls. Nor was there a Bible, or a Missionary institution, but what was intimately related and connected with this cause. In proportion as it advanced, it would facilitate the progress of the Bible Society, and the various Missionary Societies, in such a manner that he hesitated not to say that there would not be an individual connected with these different institutions but would rejoice in the Bethel Union as much as in any Society which has ever been established.

The speaker mentioned that this was the fourth anniversary of similar Societies which had attended in the course of the last month, and related various anecdotes of them. "A captain of the Navy landing at Portsmouth from a foreign voyage, was surprised to see the Bethel Flag flying in that port. Not knowing what this could mean, he made inquiries respecting it; but the answer being from prejudiced persons he conceived a very unfavorable opinion of the Society. He shortly after visited Bristol, and he there saw the figure head of the Floating Chapel of that port. It was very remarkable, it was the figure of the Bible opening to the 107th Psalm. They that go down to the sea in ships, &c. Well, said he, much surprised, I have seen all sorts of figure-heads, but never one like this before—I'll see what it means. He had the curiosity to go on board, as seamen were then assembling for divine worship. He remained through the service, was pricked to the heart, and declared that he had never attended such a meeting in the whole course of his life."

The reverend gentleman next entered into a variety of details, to show the progress which the Bethel Union was making in the British navy, and the good effects which it had already produced on the morals of the seamen. The Mahometan principle, which had been too sedulously inculcated into the minds of seamen, that every sailor who died in battle went to heaven, was, he was happy to state, greatly on the decline. It was a most dangerous doctrine. It subverted the great essential doctrine of salvation by faith in Jesus Christ.

The speaker afterwards adverted to the occurrences at a late public dinner at Liverpool—he said he had been much gratified at reading the speeches of Mr. Canning, Mr. Huskisson, and Mr. Hughes. (American Ambassador) delivered on a

recent occasion; particularly at the sentiments of Mr. C. and Mr. Hughes, respecting the mutual importance to each other, of Great Britain and the United States. When he read the mediatory language which these statesmen employed, he could not but think that they had both (to use a word which could not be found in Johnson's Dictionary) been *Bethelized*; for only let England and America go hand in hand with the Bethel system, and united, they would carry the world before them. Mr. S. concluded his speech by repeating that the Bethel cause was advancing throughout the world, and that it stood intimately connected with every cause which had the Gospel of God and the salvation of souls for its object. Many other gentlemen spoke on the same occasion.

Dr. Raffles gave a pleasing account of the manner in which the claims of the Society had been recognized by the gentlemen of Manchester; from whom, in the course of two days only he had collected no less a sum than 200*l.*—\$889, with a promise of more the next time he visited that great manufacturing town.

The Rev. C. Kirkpatrick addressed the meeting in a humorous speech, in the technical language of seamen. He said, that while cruising about he desisted a sail in the offing, with a strange flag flying at the top gallant-mast head. On nearing and hailing her, he was much surprised to find that she was consigned to himself, and that the consignment, strange to say, was made by two young ladies. He then held up in his hand a prettily rigged cutter, and proceeded to unload her cargo. It was, he said, a valuable one, but it ran no risk of seizure by the custom house officers, as nothing contraband would, he was sure, ever be smuggled into such a place as that. The cargo consisted of no less a sum than 10*l.* 2*s.* and he wished that the ladies might have a great many ships of the same kind. He then proceeded to read the bill of lading accompanying the cargo, which was drawn up in the usual mercantile style and phraseology. The Rev. gentleman concluded by saying that being an old sailor he had intended to say something on the great object of the Society: but his friend Smith having sailed so long on the same tack as to circumnavigate the whole globe, he was thrown on a lee shore, and obliged to remain silent.

About \$100 was collected at the doors on this occasion. [N. Y. Rel. Chron.]

WILLIAM PENN.

From the Advocate of Peace.

The distinguished founder of Pennsylvania, in his work, entitled "No Cross No Crown," relates the following anecdote of himself, which I beg leave to present in his own language.

"I was once in Franer, set upon about 11 at night, as I was walking to my lodging by a person that way laid me with his sword in his hand, who demanded satisfaction of me for taking no notice of him, at a time when he civilly saluted me with his hat, though the truth was, I saw him not when he did it. I will suppose he had killed me, for he made several passes at me; or in my defence I had killed him, when I disarmed him, (as the Earl of Crawford's servant saw, who was by,) I ask any man of understanding or conscience, if the whole ceremony were worth the life of a man, considering the dignity of the nature, and the importance of the life of man, both with respect to God, his creator, himself, and the benefit of civil society?"

Such are the trifles which in a majority of cases give rise to individual contests, and too often have nations met in deadly conflict on grounds of no higher importance. A reflection of a very serious character, arising out of the incident recorded in the foregoing anecdote, may be with propriety proposed to the consideration of all men of "understanding or conscience" in addition to the appeal made to them by the author. What would the world not have lost if the sword of the ruffian who crossed the path of Wm. Penn. had reached his heart? The assault was made upon him at a period antecedent to his adoption of those principles, when during the subsequent periods of his life rendered him so eminently useful to Society. If therefore he had perished, the divine doctrines of Peace might have still wanted one of their brightest illustrations; and the world might, even up to this period, have looked in vain, for a practical human evidence of the accordance of those doctrines with the soundest national and civil policy, and their close coincidence with the great and important interests of mankind.

CHRISTIAN REPOSITORY

FRIDAY, DECEMBER 12.

In the notice of the Meeting of Presbytery last week, William in place of George Morrison was inserted.

The President and Directors of the Chesapeake and Delaware Canal Company met on the 4th inst. Mr. Randel one of the Engineers having failed to make report, they were unable to decide on the route of the Canal. The failure of this gentleman, was occasioned by a severe and protracted illness. They propose to meet again on the 13th day of January, when it is hoped this important question will be decided.

PLAIN TRUTH—AGAIN.

We mentioned in our last paper, on the authority of a correspondent, that the publication of "Plain Truth" had been discontinued. We have since received a copy of it, by which it appears, that it has been suspended only for a few weeks and is now resumed. We make this statement, merely to correct a misapprehension.—[Star.]

POLITICAL.

LATEST FROM EUROPE.

By the arrival of the ships, *Cortes* and *Columbia*, Liverpool papers have been received at New York to the 1st of November. Spain remained in an unsettled state. Ferdinand was for going all lengths; but the remonstrances of the Duke of Angoulême had induced him to suspend the execution of his sanguinary decrees. The French armies are to occupy Spain until the government of Ferdinand is completely restored. The *Inquisition* is re-established, and the General of the Capuchins appointed Grand Inquisitor. It is said that several decrees were preparing, but were not to be published until the result of the order is known, which had been sent to the Constitutional commanders of the Fortresses, especially those in Catalonia, where *Misa* still held out. A large number of the members of the *Cortes* had arrived at Gibraltar. Persons of distinction who held offices under that body, continued to emigrate. Passports to foreign countries had been denied them.

It appears that the Emperor of Russia is turning his attention to South America. It is stated in the London Morning Chronicle that he has recalled all his accredited agents from the Brazils, and that an expedition is to be fitted out immediately from Spain under the flag of that nation, against the *Republic of Columbia*. It is to consist of 12,000 soldiers nominally Spaniards, but fitted out at the expense of France, and attended by French artillery and engineer officers. It is doubtful whether England will suffer Russia to make such an attack on South America. It is said that the British government have given Ferdinand to understand that if he, as a sovereign, does not fulfil the contracts made by the Constitutional government with the British and pay their debts, that they will pay themselves.

GREECE.—The following is a summary account of the late most important successes of the Greeks, which is represented as decisive of the fourth expedition and of the ultimate triumph of Greece.—It was the intention of the Turkish Pachas to combine their forces before risking a battle, in order to bear down all before them with an overwhelming force. The Greeks were aware of this plan, and determined to fight the Pachas in detail. Mehmet was attacked at St. Luca by Odysseus and Niokitas, and totally destroyed. This produced a revolt among the mercenaries of Jussuf, who hardly saved himself. Sornaris, who was charged to operate against the Pacha of Scutari in the mountains of Agrafa, opposed him with success until the arrival of 4000 Turks, which increased his enemies to the number of 12,000, and enabled them to proceed to Missi, when they joined the Pacha of Larissa with the wreck of Mehmet's army. The two Pachas, with 18,000 men, set out for Livadia on the 26th of August, intending to co-operate with Jussuf, of whose defeat they were yet ignorant. Their advanced guard of 12,000 men under Dejeladik Bey, halted at Laspi on the 27th where he found 2500 Hellenians on their march against him, and now occupying an entrenched camp. In order to ascertain the force of his enemies, the Pacha remained inactive all that day, intending on the next to make an attack. On their side the Hellenians were doubtful what to do, as their numbers were very small and their General, Carair Cachi, was sick; but in this juncture the brave Bozzaris arrived and at once restored their courage. As there was nothing to require his presence at Macrinoros, and he had learnt the course taken by the Pacha of Scutari, he set out with 340 Sulhotes, passed rapidly through Etolia and Locris into Thessaly, where he heard that the chiefs were determined to join the Greeks. When he arrived at the camp of Carair Cachi, he found that the Greeks were resolved, at all events not to suffer the Turks to enter Livadia, and seemed resolved to risk a battle. Bozzaris represented this as a desperate measure, and proposed that they should fall upon them suddenly in the darkness of the night. The proposal met universal approbation, and Bozzaris was desired to lead the enterprise. At midnight he desired an addition of 100 chosen men to his little band of Sulhotes; then separating them into four divisions, prepared for the hazardous enterprise. When he left the camp, he said to his chiefs "My friends, if we scatter, you will be sure to find me round the tent of the Pacha." Having said this, the signal was given, and the heroes marched on in silence. The Turks were taken entirely by surprise, and the tent of the Pacha surrounded.

Bozzaris taunted the infidels for their carelessness and defeat; and then stepping forward, seized the Pacha with his own hands. He, however, received a mortal wound from a Moore, and was borne off by his soldiers, while the Pacha was

killed on the spot. The last words of Bozzaris were these: "My friends to die for liberty is a pleasure and not a pain. Freedom is not acquired but at great sacrifices. I die content, because I have contributed to the independence of my country. Continue your services to her and do not quit your arms but amid the destruction of your enemies."

NEW YORK NOV. 23.

A Desperate Villain.

We understand a black fellow was taken up on suspicion at Brooklyn, on Saturday morning last, with a back load of five turkeys. He could not, or rather would not give any account, where or how he came possessed of them, and was accordingly put in the custody of an officer, for commitment to the county jail. On the way, the prisoner desired to stop a moment at the way side, and immediately drew from his trousers, a pocket pistol, presented it to the breast of the officer, and snapped it; fortunately it missed fire. The invincible officer at once felled him to the ground, took it from him, and found in his possession a flask of powder and a quantity of leaden balls. On examination, the pistol was found to contain three bullets and a proper quantity of powder; he was, however, safely conducted to prison, and now remains chained securely to the floor to await his trial.

From Memoirs of the N. Y. Board of agriculture ON THE MANAGEMENT OF COWS.

By RUSSELL WOODWARD, OF SUFFOLK.

Having formerly kept a large number of cows, I observed many amongst them that dried up their milk so early in the fall, that they were not profitable, while others, with the same keeping, gave milk in plenty until late in the season. I likewise have often heard my neighbors observe, that some of their cows, though very good in the fore part of the season, dried up of their milk so early, that they were unprofitable, and they should have to put them off; I accordingly found it expedient to find out the cause, if possible; and when I brought to mind the way that some of my young cows had been kept and milked, I attributed the cause to the milking of them the first season they gave milk; and by many experiments since. I have found that young cows, the first year they give milk, may be made, with careful milking and good keeping, to give milk almost any length of time required, say from the first of May to the first of February following, and will give milk late always after with careful milking. But if they are left to dry up of their milk early in the fall, they will be sure to dry up of their milk each succeeding year, if they have a calf near the same season of the year; and nothing but extraordinary keeping will prevent it, and that but for a short time. I have had them dried up of their milk in August and could not by any means make them give milk much past that time in any succeeding year. In 1820, I had two heifers, which had calves in April, and after getting them gentle, I set a boy to milk them for the season, (which is often done the first season, on account of their having small teats;) he was careless, and dried them both off in August. Although I felt satisfied I should lose the greater part of the profit of them; afterwards, yet I took it upon me the following year to milk them myself, and give them good feed but to no purpose. I could not make them milk much past the time they dried before, I have two cows now that were milked the year they had calves, until near the time of their calving again and have continued to give milk as late ever since, if we milk them.

MARRIED

On Tuesday evening the 8th inst. by Rev. J. Potts, Mr. WILLIAM FORD to Miss JANE SMITH, all of this Borough.

OBITUARY.

DIED, in October last, at the Post of Fort Crawford, Prairie du Chein, after a short illness, in the 29th year of his age, Dr. CHARLES MENDENHALL, Assistant Surgeon, U. States Army, (son of Capt. Thomas Mendenhall of this place,) much regretted by all who knew him.

JUST RECEIVED.

AND FOR SALE AT THIS OFFICE,

The Christian Almanac,
for 1824.

PRINTING

Neatly Executed.—A general assortment of Blank and other Books for sale at this Office No. 97, Market-Street.